كِتَابُ التَّوْحِيدِ

Kitab At-Tawhid

FROM SAHIH AL-BUKHARI

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01

Kitāb At-Tawhīd from Sahīh Al-Bukhāri

Introduction

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بسم الله الرحمن الرحيم

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الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين، سيدنا ونبينا محمد وعلى آله وصحبه أجمعين، أما بعد:

قال المؤلف رحمه الله: بسم الله الرحمن الرحيم، كتاب التوحيد.

Seeking the Tawfīq of Allāh سبحانه وتعالى, we begin with an explanation of Kitāb At-Tawhīd from Sahīh Al-Bukhāri. This is one of the two books that the Ulamā' unanimously agreed are the most authentic books after the Qur'ān. Most know Sahīh Al-Bukhāri as "Sahīh Al-Bukhāri", however, a student of knowledge should know the full title that the author named his book by. Ibn As-Salāh, An-Nawawi, and Al-Qādi 'Iyād said that the title of Sahīh Al-Bukhāri is الجامع المسند الصحيح المختصر من أُمور رسول الله صلى الله عليه وسلّم وسننه وأيامه. Ibn Hajr flipped around some of the terms of the title, and he said it was الجامع الصحيح المسند المختصر من حديث رسول الله صلى الله عليه وسلّم وسننه وأيامه. That's the title of the book. The author is the Imām, the *giant* Imām, Imām Al-Muhaddithīn, Muhammad Ibn Ismā'īl Ibn Ibrāhīm Ibn Al-Mughīrah Ibn Bardizbah Al-Ju'fi Al-Bukhāri رحمه الله تعالى. I've spoken about the life of Al-Bukhāri countless times within the many lectures that we've given, and there are even some dedicated talks on the life of Al-Bukhari that I've given. Some may still be available. One of them goes back all the way to when I was in my early 20s, and that specific talk was in a motivational style for a certain audience at that time. So since we already discussed the life of Al-Bukhāri in the past, we can either suffice with what has already been covered or revisit the topic in the future, which will be tailored towards students of knowledge, Inshā'Allāh.

The chapter that I've been asked to teach is the Book on Tawhīd, and it's actually the last chapter of Al-Jāmi' Al-Musnad As-Sahīh [or] Sahīh Al-Bukhāri, and the author, رحمه الله تعالى, as we heard, said:

بسم الله الرحمن الرحيم كتاب التوحيد

The overwhelming majority of the narrators of Sahīh Al-Bukhāri titled the book as you heard (بسم الله الرحمن الرحيم كتاب التوحيد). In some editions of Sahīh Al-Bukhāri, the title is slightly different. For example, Al-Mustamli titled this chapter كتاب التوحيد والرد على الجهمية وغيرهم. Ibn Battāl and Ibn At-Tīn said كتاب رد الجهمية وغيرهم التوحيد. The meaning of that is "The Chapter of Jahmīyyah and Others Rejecting Tawhīd". What they mean by that is that the Jahmīyyah rejected the proper Tawhīd, the proper understanding of Tawhīd. And as we heard, it's بسم الله الرحمن الرحيم at the beginning of the chapter. Everything about this chapter is documented — everything about this book as a whole is documented. The most precise details pertaining to this book are documented. It's so detailed that some Ulamā' mentioned that some of the narrators didn't mention بسم الله الرحمن الرحيم at the beginning of the chapter on Tawhīd. Some narrators, instead of saying "بسم الله الرحمن الرحيم كتاب التوحيد", just had " كتاب التوحيد". Keep in mind that nearly 90,000 men heard Sahīh Al-Bukhāri directly from Al-Imām Al-Bukhāri himself, and that's likely one of the reasons behind the discrepancies that are found in the wordings of certain titles of chapters, like omitting بسم الله الرحمن الرحيم here at the beginning of the chapter. Throughout this introduction and throughout our coverage of this entire chapter, keep in mind two keywords in the chapter, whether it's the chapter chosen by Al-Bukhāri or the narrators who took from him. There are two key words, or actually, you can make it three:

1. Tawhīd

2. Jahmīyyah

3. Others

In order for a Tālib 'Ilm to fully grasp the depth of this chapter and in order for him to benefit fully, a brief introduction is necessary, and it may seem somewhat lengthy, but it's actually very summarized. I'm going to try to summarize it as best as I can.

When going over Sahīh Al-Bukhāri, the chapters or the main headings are referred to as "Kitāb". Kitāb means book, [like] book of so and so. There are approximately 95 chapters in Sahīh Al-Bukhāri. Some numbered the chapters as [being] 95, and in some editions it's 97. Here, we are on Kitāb at-Tawhīd. which is the very last chapter. Then, under chapters (Kitāb), you'll find Bāb, which is like subheadings. This specific chapter has 58 subheadings. Subheadings in Kitāb Al-Bukhāri are referred to as Bāb. These titles that were chosen by Bukhāri رحمه الله تعالى are a lesson in and of themselves. For example, in this chapter, he's responding to the Jahmīyyah, and when he's responding to the Jahmīyyah, he chose the title "Kitāb At-Tawhīd". Why? Because the Jahmīyyah differed from Ahl As-Sunnah in many ways, and amongst their deviances is their deviance in Tawhīd Al-Asmā' was-Sifāt. When Imām Al-Bukhāri responded to the Jahmīyyah under a chapter he titled Kitāb At-Tawhīd, it reflects the deep wisdom in how he titled his books throughout the entire Sahīh Al-Bukhāri — the books which we call Kitāb. The title that Al-Bukhāri رحمه الله تعالى chose for his chapter in response to Al-Jahmīyyah is a powerful lesson. It reflects the gravity of the matter that"he's about to address. It underscores the seriousness of violating what he's about to talk about, because it's called Kitāb At-Tawhīd, the Book on Tawhīd. By addressing the Jahmīyyah and other similar groups under the chapter that he titled Kitāb At-Tawhīd, he's trying to show that disputes regarding the Names and Attributes of Allāh سبحانه وتعالى are not superficial disagreements; they have serious consequences, because

they're under a chapter called At-Tawhīd. Responding to them under the chapter of Kitāb At-Tawhīd serves to highlight their deviation, and it's to show that their deviation is not a simple Sunnah versus Bid'ah dispute; it's directly tied to Tawhīd, and what opposes Tawhīd is, of course, Kufr and Shirk. The titles Al-Bukhāri رحمه الله تعالى chose for this chapter, and for all the other chapters, were analyzed by the Ulamā'. The Ulamā' reflected on their meanings, on their hints, and on their references. Some Ulamā' dedicated independent books just for the names of the chapters that are in Sahīh Al-Bukhāri. The titles demonstrate Al-Bukhāri's deep understanding of Fiqh and Tawhīd. Everyone knows Al-Bukhari as a Muhaddith, but some said that the Fiqh of Al-Bukhāri surfaces or appears through the names that he chose for his chapters — فقه البخاري في تراجمه, his Fiqh appears through the titles that he chose, رحمه الله تعالى. And you can add to that that his 'Aqīdah and Tawhīd also appear through the titles that he chose just as well. It shows that he was a Faqīh just as much as he was a Muhaddith, just as much as he was an Imām, steadfast on the path of the Salaf in Tawhīd. Muhammad Ibn Mansūr Al-Maghribi dedicated a book to unravelling Al-Bukhāri's intentions in combining between the Ahādīth and the titles that he chose. So did Ibn Al-Munayyir and Wali Allāh Ad-Dehlawi and others, and I have mentioned this in other classes in the past.

When studying Sahīh Al-Bukhāri, it's important to understand the title and the reasoning behind why a particular Hadīth or verse was placed under that chapter. Sometimes, the title name is short, and it requires clarification because it's very short and summarized. Other times, his title is complete, explicit, and crystal clear, and Al-Bukhāri has a habit of repeating the same Hadīth under many different chapters throughout his book. وجه الشاهد, when we say that, it means the reason Al-Bukhāri رحمه الله تعالى included the Hadith under a specific chapter. The reason he would sometimes include a very long Hadīth, under a chapter heading was just for a few lines within that Hadīth — sometimes it's a line,

sometimes it's even less than that. Our main focus and our main study will be more on وجه الشاهد, the reason why Al-Bukhāri رحمه الله تعالى included that [specific] Hadīth [that we're studying] under the chapter, [and] the statement or portion of the Hadīth that caused Al-Imām Al-Bukhāri to include the Hadīth under that chapter.

Al-Bukhāri رحمه الله تعالى ended his great book with the Chapter on Tawhīd. We said the chapter that we're going to study, Kitāb At-Tawhīd, is the very last chapter of the book. Some stated that Al-Bukhāri رحمه الله تعالى was criticized for placing Kitāb At-Tawhīd at the very end of his book. Why would he place a chapter called At-Tawhīd at the end of the book? They argued that it should have been in the beginning, because Tawhīd, as we know, is the foundation, origin, and essence. However, Ulamā' responded to that and said that Al-Bukhāri chose to end his book with the highest and most esteemed topic. So you get a better understanding, the very first chapter of Sahīh Al-Bukhāri is بدء الوحى, Revelation. He began his book with the Chapter of Revelation for obvious reasons, because Revelation is the source. That chapter is more like an introduction. The second chapter after that is Kitāb Al-Īmān. The fruit of revelation is Īmān. Then it's Kitāb Al-'Ilm — the third chapter is Knowledge. To understand revelation, you need knowledge. Wahi (revelation) cannot be comprehended without knowledge. Knowledge is the foundation of learning how to deal with Allāh سبحانه وتعالى, which is 'Ibādah (worship), and knowledge is [also] the foundation for dealing with creation, which is referred to in the books of Fiqh as Mu'amalāt. Those are the first three chapters of Sahīh Al-Bukhāri. Then, he ended it with two chapters. The one before the last is كتاب الاعتصام بالكتاب والسنة, Holding Fast onto the Qur'ān and Sunnah, because there is no way out of Fitan (trials) except by the Qur'ān and Sunnah, as we all know. And then, finally, the very last chapter is كتاب التوحيد, Kitāb At-Tawhīd — the foundation, Tawhīd. It's the foundation of deeds being accepted. He left you with a chapter on Tawhīd because it's the basis of success in Dunyā and in Ākhirah. It's the basis for

steadfastness during trials and tribulations. And some Ulamā' nicely put it and said, افتتح بالأشرف واختتم بالأعلى *"He started with the noblest and concluded with the highest."* He started with the noblest, الأشرف, which is revelation, and he concluded with the highest, أعلى, which is Tawhīd. He concluded on the Chapter on Tawhīd because it's the ultimate goal. It's to emphasise that all you learned in my book in the previous chapters is futile without Tawhīd. This final chapter serves as a message and a reminder to everyone that just as he ended his book with Tawhīd, you too should end your life steadfast on لا إله إلا الله محمد رسول الله, as in the Hadīth that's in Sunan Abu Dāwūd,

مَنْ كَانَ آخِرُ كَلاَمِهِ لاَ إِلَهَ إِلاَّ اللَّهُ دَخَلَ الْجَنَّةَ

If anyone's last words are "There is none worthy of worship but Allāh" he will enter Paradise.

Another wisdom on why he ended his book with an essential chapter, Kitāb At-Tawhīd, is that Ulamā' often emphasise important matters by placing them either in the beginning or the end of the work. For example, Al-Bukhāri chose to address this essential matter at the end of his book. Other Ulamā', like Ibn Mājah رحمه الله تعالى, he responded to the Jahmīyyah at the beginning of his book. He has a chapter called باب فيما أنكرت الجهمية, "The Chapter on What the Jahmīyyah Denied". Another perspective on why he concluded his book on such an essential chapter is that he, in reality, began his book with Tawhīd. I mentioned the first three chapters. I said that the Book on Revelation serves more like an introduction. The first real, substantive chapter, after the introduction, is Kitāb Al-Īmān, The Book of Faith, as I mentioned. Tawhīd is the first pillar of Īmān. When Jibrīl asked the Messenger ﷺ about Īmān, he said,

مَا الْإِيمَانُ؟

What is faith?

قال: الإِيمَانُ أَنْ تُؤْمِنَ بِاللَّه

He said, "Faith is to believe in Allāh."

So Tawhīd is the first pillar of Īmān, and Īmān encompasses a broader scope. So the first and most important pillar of Īmān is to believe in Allāh, Tawhīd. The other pillars follow, [like] belief in angels, in books, in messengers, and so on. In fact, if you look under Kitāb Al-Īmān, the first Hadīth he mentions under it is Hadīth Ibn 'Umar رضي الله عنهما on the pillars of Islām,

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّه

Islām is based on five (principles): To testify that none has the right to be worshipped but Allāh and that Muhammad is Allāh's Messenger.

And the first pillar of Īmān is Tawhīd, and that's where he begins his book, right after the introductory Chapter on Revelation. So when you reflect on it, he *did* begin his book with Tawhīd, *and* he ended his book with Tawhīd.

Another point is that usually the first thing that reaches the ear or that is read by the eyes is what's usually embedded in the heart and mind, and similarly, the last thing that's read or heard is what becomes firmly established in one's heart and mind. That's why in our Fiqh class and other classes, we tried to give a summary in the beginning and at the end, because that's really what sticks in the mind most. So he began with Kitāb Al-Īmān, which starts off with Tawhīd, and he concluded with The Chapter on Tawhīd, and he placed

between them the various branches and fruits that emanate from these foundational principles, branches that cannot be accepted without the foundation which he started and ended his book with.

Another point to keep in mind is that Al-Bukhāri is an Imām and he's an Imām of Ahl As-Sunnah, and he's an Imām who follows the path of the Salaf, and he follows the path of the Salaf in topics like Al-Asmā' was-Sifāt. His book, as we know, is a very unique, distinguished book, رحمه الله تعالى. In fact, the numerous commentaries, elucidations, explanations, and books that I mentioned earlier, that try to understand the title and the Hadīth that's under it, all those reflect the great status of this book. In fact, in Kashf Ad-Dunūn, whose author died nearly 400 or so years ago, it's mentioned that there are nearly 80 commentaries on Sahīh Al-Bukhāri, and I believe that the number is much more than that. Some of these commentaries were authored by Ulamā' from various Madhāhib, from the Hanafīyyah, Shāfi'īyyah, Mālikīyyah, and Hanābilah. Some commentaries were summarized, some delved into deep details explaining the book, and some took a middle approach in their explanation. Some of the commentaries on Sahīh Al-Bukhāri were completed, and some of them were unfinished. Some reached us through the centuries, and some didn't. The point I wanted to emphasize by saying this is that the book has been blessed by a widespread range of explanations throughout the centuries, and those who interpreted the book came from diverse backgrounds, not only in Fiqh, which is not a problem, but they also came from diverse backgrounds in 'Aqīdah. Some were on the path of the Salaf, some were Ashā'irah, and some had mixed opinions of both. Some had innocent mistakes that everyone makes, others deviated totally from the path of the Salaf, and some twisted the words of the text to align with their belief. Many of the attributes that Al-Bukhāri رحمه الله تعالى affirms and that he supports with Āyāt and Ahādīth are rejected by some commentators in one way or another. For example, some do Ta'wīl, some claim an

Ijmā', they claim a consensus against the meaning that al Bukhāri رحمه الله تعالى intended. Some argue that it's a Hadīth Ahād (reported by a small number of people), and because it's a Hadīth Ahād, we don't accept it in matters of 'Aqīdah. One of the best old-time elucidations of Al-Bukhāri that follows the methodology of the Salaf is Fath Al-Bāri fi Sharh Sahīh Al-Bukhāri, the one by Ibn Rajab. However, it's incomplete. The author only reached the Chapter on Funerals, and even between the beginning and the Chapter on Funerals, there is some material that's missing. And some of those who taught me said that had he had completed that book, it would have been among the best, if not the best, explanation in Sahīh Al-Bukhāri, not only because of his adherence to the Salaf in explaining Asmā' was-Sifāt, but also because of other details he mentioned.

So Sahīh Al-Bukhāri is a book of Hadīth, as everyone knows. We said that through his titles, you see that it's a book on Fiqh and it's also a book on 'Aqīdah. Sahīh Al-Bukhāri was not just a book on Hadīth alone, it's a book on Fiqh and it's also a book on Tawhīd and 'Aqīdah. You can clearly see that through the various chapters in his book, where he responds to deviant groups. For example, in his book on Al-Qadr, he responds to Al-Qadarīyyah. In his book on Al-Fitan, Kitāb Al-Fitan, he responds to the Khawārij. In his book on Al-Ahkām, he responds to the Rāfidah. In Kitāb Al-Īmān, he responds to the Murji'ah. In Kitāb At-Tawhīd, that we're going to study Inshā'Allāh, he responds to the Jahmīyyah and their likes, and their offshoots. With that, he addresses the main deviant groups in his Sahīh. And the author رحمه الله تعالى centered his chapter on Tawhīd around the Asmā' and Sifāt, the Attributes of Allāh سبحانه وتعالى, because the deniers of the Attributes of سبحانه وتعالى were spreading their deviance during his time, like the Jahmīyyah. A unique aspect of his approach is that he refrained from naming those whom he was trying to respond to. He refrained from naming those who were being pointed out for their mistakes and misconceptions in this chapter. Meaning, he didn't specify anyone by name, except for

what I mentioned in some of the narrations in the titles of Kitāb At-Tawhīd that were added by students.

When disruptions occurred within the ranks towards the end of the era of the Salaf, the Ulamā' رحمهم الله تعالى stepped up and they stepped forward to defend this Dīn, and they took different approaches. Some exposed the deviants by explaining the Sunnah, that's what Al-Bukhari رحمه الله تعالى did here. Others directly and explicitly refuted the innovations and the innovators. Al-Bukhāri did use this approach, but not in Sahīh Al-Bukhāri. He has other works where he did that. Some Ulamā' combined between both approaches. In Kitāb At-Tawhīd, Al-Bukhāri chose not to mention names, but in other works, he chose to mention names. In this chapter we are studying, Al-Bukhāri, under various subtitles — which we said are called Bāb — in many of them, if not most of them, he mentions verses in addition to Ahādīth. He includes verses with the Ahādīth, and there is wisdom behind that. Among the wisdom behind that is to silence those who may claim it's a Hadīth Ahād. Because they'll say it's a Hadīth Ahād and they'll assert that they don't accept Ahādīth Ahād in matters of 'Aqīdah. He also provides a verse to demonstrate that they're not only violating the Ahādīth and the Sunnah, but they're contradicting the Qur'ān. And aside from responding to the Jahmīyyah, it also serves as a response to others, because we said in some of the narrations of the book, some of the students said, وغيرهم. Like whom? The Mushabbihah, for example, those who liken Allāh سبحانه وتعالى to His creation. Or, for example, the Mu'atillah, those who deny or distort the Names and Attributes of Allāh سبحانه وتعالى and those who alter the text from their clear and apparent meanings. And others as well.

Al-Bukhāri's goal is to clear up the misconceptions and to show that Tawhīd is very clear and simple. When we talk about these matters, it's important to keep in mind something we all know, that Allāh سبحانه وتعالى perfected this Dīn for us. Allāh سبحانه وتعالى

clarified this Dīn in a way that leaves no ambiguity or confusion. Matters of Tawhīd are very clear. Allāh سبحانه وتعالى said,

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

I perfected your religion for you and completed My favor over you, and I've chosen Islām as your religion.

Allāh سبحانه وتعالى perfected this Dīn so it will never need an addition to it, and He completed it, in that it will never be diminished. It's not permissible for one who believes in Allāh سبحانه وتعالى and the Messenger ﷺ and the Last Day to think that the Messenger ﷺ did not clarify what a servant should believe in regarding Allāh سبحانه وتعالى. That's the core of what the Messengers were commanded to convey. It's inconceivable both intellectually and religiously that RasūlAllāh ﷺ would leave the matter of Belief in Allāh سبحانه وتعالى and knowledge in Him — which are the foundation of this Dīn and the highest of the deeds — it's inconceivable that he would leave them unclear and ambiguous. Allāh سبحانه وتعالى said,

وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ

We have revealed to you the Book as an explanation of all things.

These matters were made crystal clear to us. These are matters that pertain to the Unseen. You cannot understand them through analogy or reason. You don't understand these matters by Qiyās nor 'Aql. They were clarified because there's no way to know these matters except through revelation. Therefore, the Messenger ﷺ did not leave them ambiguous, he

made what we need to know to worship Allāh سبحانه وتعالى very clear. He ﷺ distinguished the truth from falsehood. The Prophet ﷺ said,

"وَايْمُ اللَّهِ لَقَدْ تَرَكْتُكُمْ عَلَى مِثْلِ الْبَيْضَاءِ لَيْلُهَا وَنَهَارُهَا سَوَاء

I'm leaving you on a path of brightness, its night is like its day in its clarity.

Abu Ad-Dardā' said,

"صَدَقَ وَاللَّهِ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ تَرَكَنَا وَاللَّهِ عَلَى مِثْلِ الْبَيْضَاءِ لَيْلُهَا وَنَهَارُهَا سَوَاء

Once we've established that we need to understand the greatest and most noble thing that was revealed to the Messenger ﷺ and what we need most is Tawhīd. The most important thing that we need is Tawhīd — الإيمان بالله ومعرفة الله, belief in Allāh سبحانه وتعالى and knowing Him, worshipping Allāh سبحانه وتعالى, knowing what's due to Him, how to worship Him, and how to praise and glorify Him. And among that which we need to know is worshiping Allāh سبحانه وتعالى through His Names and His Attributes, a matter so important and significant that the Ulamā' رحمهم الله تعالى classified it as a distinct branch of Tawhīd in and of itself. Allāh سبحانه وتعالى said:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

And to Allāh belong the best names, so call upon Him by them. And leave those who practice deviation concerning His names. They will be recompensed for what they have been doing.

Worshipping Allāh سبحانه وتعالى with His Names and Qualities is among the best acts of worship that Allāh سبحانه وتعالى has enjoined upon us. Do you really think that He would leave such a mighty matter — the highest of knowledge, the noblest of purposes, the ultimate goal to attain — you think he would leave something like that as being unclear or ambiguous? Ibn Taymiyyah رحمه الله تعالى said, and I'll rephrase it, *"It's inconceivable that the Messenger ﷺ taught the Ummah the etiquette of eating and drinking and using the bathroom, yet he would leave them without teaching them how to believe in Allāh* سبحانه وتعالى *and 'Ibādah to Him."* Who would think that RasūlAllāh ﷺ would teach us the details of how to use the bathroom, but then leave out 'Ibādah to Allāh سبحانه وتعالى or leave it ambiguous? It's inconceivable that those who were in the company of RasūlAllāh ﷺ and those who came after them did not know the truth in matters of Ma'rifatullāh and Īmān in Him. And even if people engage in disputes, and even if they deviate in these matters, it's still clear for those who sincerely seek the truth for the sake of Allāh سبحانه وتعالى, for those who make Du'ā for guidance, and most importantly for those who follow the Qur'ān and Sunnah and adhere to the understanding of the best generations, the generations of the Salaf. Allāh سبحانه وتعالى said,

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And We have not sent down to you the Book, [O Muhammad], except that you may make clear to them that over which they have differed and as a guidance and mercy for a people who believe.

The Qur'ān and Sunnah remove ignorance to show them and to clarify for them what's disputed. The Qur'ān and Sunnah remove ignorance, doubt, and confusion because they're a guidance and mercy, but for whom? The verse says,

لِّقَوْمٍ يُؤْمِنُونَ

For those who believe.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم